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THE CHURCH AND THE WORLD

MISSIONS

The Japan Continuation Committee

One of the most valuable by-products of the great World's Missionary Conference, which met in Edinburgh in 1910, has been the Continuation Committee Conferences which have been held subsequently. In 1912 Dr. John R. Mott, the chairman of the Conference, made an extended tour of the Far East, and conferences were held at important centers in India, China, and Japan. The usefulness of these conferences has become so apparent that in all the important centers they have been formed into permanent organizations.

The minutes of the third annual meeting of the Japan Continuation Committee, which met in Kanda, Tokyo, October 20, have come to hand. The report contains matter that is of vital interest to students of the Christian movement in Japan. The aim of the organization, as brought out in the constitution and in the report of the proceedings alike, "does not lie so much in the realm of taking executive action as in the sphere of promoting thorough and representative conferences, thus ensuring right understanding and feeling." The promotion of a thorough Christian intermission comity, of a spirit of co-operation in all spheres where there are common interests, and of a scientific method in connection with the common undertaking is the dominant purpose of the Continuation Committee.

Already the co-operative effort in evangelism is proving its merit in the development of the spiritual power and influence of the Japanese church and its leaders. In cities where Japanese speakers have appeared alone, they have arrested the attention of the community, brought large audiences together, and compelled the whole

population to give serious thought to matters of religion. So there is growing up in this indigenous plant a healthful consciousness of life and power. Through these evangelistic efforts carried on by busy pastors and teachers, large and influential sections of the community are being reached and influenced by the Christian message.

A commission on social conditions in Japan has been at work since last spring, and is busily engaged in a thorough study of matters industrial, economic, hygienic, penological, and legal, of reform and rescue, recreative, moral, and religious. This commission is co-operating with existing organizations doing social work and hopes not only to make comprehensive investigation of existing conditions and problems, but to be able to make valuable suggestions as to methods of social amelioration.

A Protestant Spur to Catholic Missions

The *Catholic Journal* contains an article by Rev. Joseph Husslein which is so unusual that the *Literary Digest* for December 11 devotes a page to a discussion of it. The writer of the article endeavors to attract Catholic attention to the Protestant Laymen's Missionary Movement, which is now in progress, and reviews the various laymen's propaganda of Protestant churches since 1906. Surprisingly enough, the writer declares that this movement among Protestants is a challenge to Catholic laymen such as they cannot hesitate to accept. He points to the mottoes "World-conquest" and "World-service," and affirms that "they belong to us; they have ever been our own; they must now more than ever be upon our life." In his effort to arouse an increased missionary spirit in his church

he mentions the contributions made in recent years by the various Protestant denominations for missionary purposes, and then proceeds to compare the amounts contributed and the interest shown by the Catholics in America for foreign missions. The writer's opinion is that the Catholics are in the van of the foreign-mission movements, and his greatest fear is expressed in his own words thus: "Unless we now combine our energy and organize effectively for a strong mission propaganda, the most populous and intellectual mission countries of the world will, humanly speaking, fall under the influence of Protestantism." Surely it points to the merits of the Laymen's Missionary Movement when a Catholic writer in a Catholic paper considers the movement a challenge to Catholic laymen and speaks of it as a "mighty stimulus for bringing about more speedily and more perfectly the extension of God's kingdom."

Protestant Churches in Belgium

In the times of the Protestant Reformation the churches now including those of modern Belgium were called *Les Eglises sous la Croix*, but now conditions warrant the new name, *Les Eglises sous le Glaive*. Rev. Henri A. Anet, writing in the *Missionary Review of the World*, gives an account of the fiery trial through which the Protestant churches of Belgium are passing while under military rule. There are in Belgium about 40,000 Protestants, most of whom belong to two Presbyterian bodies—the Belgium Missionary Church and the Union of Protestant Evangelical Churches of Belgium. Since the fighting has taken place right along the line of the mission stations, Viviers, Liege, Andenne, Namur, Mons, Antwerp, Ostend, etc., the churches have been destroyed in large numbers and the Protestant Christians themselves made to undergo a great deal of suffering. Many incidents are cited by Mr. Anet which show

that while the Protestant churches are nominally enjoying religious liberty the Protestant Christians themselves are living in fear and anxiety and under the régime of military rule. Two statements are especially suggestive; one, of the trials these people are passing through, and, the other, of the religious attitude that is growing up. Early in September Mr. Anet was received by King Albert at the Belgium front and the first words of the King's greeting were: "This war is a dreadful trial; either it brings us nearer to God or farther from Him." And elsewhere Mr. Anet says: "The churches of Belgium and France must now unfold the banner of the gospel of Christ with the practice of justice and liberty."

Mr. Anet intends to spend the winter in the United States in the interests of the evangelization of Belgium and France and has received the indorsement and hospitality of the Federal Council of the Churches of Christ in America.

Missions and Reforestation in China

In the *American Forestry* for November, under the title "The Reforestation Movement in China," Mr. W. F. Sherfesees tells of the introduction of a new work in China. For years back, as in the present, the tourist as well as the technical forester has deplored the absence of trees and forests in China. Indeed, the fuel problem has long been acute; and since trees have vanished, brush and wild shrubs, even the roots of plants dug from the ground, and frequently dead grass and stubble gathered from the fields, have been the sources of fuel. When it is remembered that most portions of China lie well north in the temperate zone, where fuel for warmth is a vital necessity during a large part of the year, one can readily see how great is the need of trees for fuel. Then, too, China suffers because of her handicap in industrial development, and when her industrial development

pushes forward wood will be a prime necessity, since it and iron may be considered two basic necessities of modern industrialism. Furthermore, the forest serves as a flood preventive, and of such China is in great need.

Professor Joseph Bailie, we are told, was the first to introduce reforestation into China. It came about in part in conjunction with an effort to meet the demands of famine times. The crowds of people who gathered in the city of Nanking were put to work planting trees on the slopes of Purple Mountain, just outside the city. In this effort Professor Bailie was supported by the University of Nanking and a few influential Chinese. When the plan of thus putting waste land to use seemed feasible the formation of the Colonization Association of the Republic of China came as a natural outgrowth. Later, when the association petitioned Governor-General Cheng, of Kiansu Province, for approval, the petition was granted, and in his reply the Governor-General said:

You are laying the foundations for national development and paving the way for Chinese colonization. I cannot peruse your petition without appreciating your good ideas and well-laid plans. It is also gratifying to note that Mr. Bailie, out of his love to humanity, has offered his valuable services for the relief of the poor. He will greatly profit our farmers by teaching them modern methods of agriculture.

It appears, moreover, that Mr. Sherfese, director of forestry in the Philippine Islands, was invited by the University of Nanking and through the courtesy of Governor Han, of Anhwei Province, to be a member of a party to make investigations and recommendations for the reforestation of China. After his investigation Mr. Sherfese thinks that many waste parts of China are admirably adapted for reforestation, and to his own surprise he found waste lands where the soil was actually too rich to be used for

reforestation purposes when it might be used for agriculture.

Already a Forest School has had its beginnings, having been established in connection with the University of Nanking, with an enrolment of seventeen students. This is surely a good beginning, and the interest which is being shown by authorities and influential persons elsewhere seems to augur well for the future progress of reforestation in China.

At the end of this informing article the editor of *American Forestry* informs the readers that Major G. P. Ahern is deserving of much credit for this new movement in China, because in 1910 he was one of the first to advocate reforestation in China.

Zionist Movement among the Jews

The pioneers of the Zionist movement, who twenty-five years ago wrestled with hardships that have been compared with those met by the Pilgrim Fathers when they led the way to America, have already planted a Jewish community in Palestine that has been attracting considerable attention. During these few years Jews from America and Europe have been returning to Palestine in such numbers that now there are some forty colonies of Jews there. To be sure, some of these colonies contain only a few families, but some of the colonies number 2,000 inhabitants. The *Northern Christian Advocate* for December 15 represents Mr. Louis D. Brandeis as a spokesman for the modern Zionist movement. Mr. Brandeis thinks it is no part of the intention of the Zionist movement to gather in Palestine all of the 14,000,000 Jews now scattered throughout America and Europe. Neither is the aim to secure political control of Palestine. But the Jews returning to Palestine, Mr. Brandeis says, hope to be allowed to live a natural, free life in the land of their fathers, and expect some day to enjoy something like home rule. The

ideals cherished for the Jewish colony are freedom, fraternity, culture, and material well-being. At the present time these communities are democratic, and equal rights are granted to men and women without question. Considerable attention has been given to education and before the war high schools had been established; had the war not broken out one department of the University of Jerusalem would have been already in operation. Emphasis has been laid upon social welfare and Mr. Brandeis tells of a pioneer to Palestine who, when

speaking of a fellow-settler, said: "Yes, he is a Zionist, but he thinks of his own interest first. That is all right in other countries, but in Palestine it is all wrong."

Many who are not Jews will be able to sympathize with this movement which has caused so many Jews to establish communities in the fatherland of old, but none among us dares venture to predict what may be the influence of the present warlike movements along the eastern shores of the Mediterranean upon the Jews now in Palestine.

RELIGIOUS EDUCATION

A New Laboratory Sunday School

Several educational institutions have at different times made experiments in the shape of what might be called a laboratory Sunday school. The College of the Bible, of Lexington, Kentucky, reports the following concerning a school connected with the Central Christian Church of Lexington which may be termed a demonstration school for the department of religious education in that institution.

Central Church is a large, influential, and old church, yet progressive in its ideas of religious work. Its attitude toward religious education is admirable. Last month there was dedicated a three-story building in which the teaching conditions are ideal, there being fifty separate classrooms, separated by immovable walls, yet so arranged that each department can have separate worship and collective activity.

The school is organized as an integral part of the church, supervised by a committee of the official board, and supported by a budget from the church, into which the offerings from the Sunday school go. The educational committee is composed of three college professors, the pastor of the church, and two business men. A salaried director, the head of the department of religious education in the College of the Bible, devotes

as much attention to the work of supervision as his time will permit. Special attention is now being given to the curriculum, and to the improvement of the technique of teaching. At present the curriculum is selected from the International Graded Lessons, the Constructive Studies of the University of Chicago, and the graded series of Charles Scribner's Sons. Up to the end of the high-school years the courses are prescribed. The adult department offers a number of elective courses. All work is under observation with reference to educational results, measured by the nurture of the spiritual life, the leaders claiming that their policy is to bring the school gradually to the "Dewey basis" as far as is possible in the teaching of religion. Training in worship in the auditorium of the church is also being developed as a part of the scheme.

Many readers of the *Biblical World* are familiar with the School of Religion at Union Theological Seminary in New York City under the direct management of Professor George A. Coe. This school registers nearly 200 of the children of the neighborhood. The school described above, however, has the advantage of being associated with a church, and is therefore subject to the limitations which must be met in all